

THURSDAY, OCTOBER 23, 1873.]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PUNJAB,
NORTH-WESTERN PROVINCES,
OUDH, AND CENTRAL PROVINCES,

Received up to 13th September, 1873.

POLITICAL (DOMESTIC).

THE *Roznamcha*, of the 26th August, states that in spite of the measures adopted by the authorities at Lucknow for checking thefts, serious cases still happen in the city. The editor mentions a daring case of dacoity which took place in the city recently, the particulars being these. A gang of about 25 dacoits, armed with *lathies*, and with their wallets full of stones, attacked the house of one Sahaee Koormee, situated in Poorwah Ghisyaon, a mohulla in Chhota Chand Gunj. Some ten or eleven men of the party entered the house, while the rest stood outside. It so happened that there were no people in the house at the time, except three women who set up a cry, but were soon silenced with blows from *lathies*, after which the robbers began plundering the property in the house with lights in their hands. Meanwhile, the inhabitants of the mohulla on hearing the noise made towards the spot, but were wounded with *lathies* and missiles by the dacoits and compelled to retire. A havildar and two constables of the police who were close at hand remained silent spectators of the affray. The robbers

stripped the house of all the property it contained, which is estimated at Rs. 300, and made off. With all this, the case has been entered in the police diary as a trivial one.

The same paper, of the 27th August, is glad to observe that the complaints repeatedly noticed in it in connection with the order of the Municipal Committee of Lucknow, according to which the dead bodies of the lower and middle classes of Mussalmans were to be buried at the side of the Aish Bagh, where filth and the refuse of abkaree godowns are collected in heaps, have at last attracted the attention of the authorities, and the grievance complained of has been removed. Under the orders of the Deputy Commissioner a clean and level tract of land, measuring 16 beegahs, has been set aside inside the Aish Bagh for the burial of the Musalman dead, and all cause of complaint has apparently been removed. The Editor thanks the authorities for this.

The *Asar-ul-Amsar*, of the 14th August, under the heading "Saharunpore," states that under the orders of the district authorities, the groves adjoining the city streets are to be cut down, and the cultivation of sugar-cane in the vicinity of the city to be discontinued. This measure is said to have given the zemindars much cause for complaint, inasmuch as it will prove to be a source of great loss to them, which owing to the heaviness of the Government *jumma* they are unable to bear. Hence either the *jumma* should be reduced, or the order in question revoked. Unless one of these two courses is followed, the lumberdars will be ruined.

The *Allygurh Institute Gazette*, of the 29th August, has an article on the negligence of officers of courts in the execution of decrees. It has come to the Editor's knowledge that in the Civil Courts in some districts so little attention is paid to petitions for the execution of decrees, that 800 or 900 of them may be seen lying undisposed of in each court. As it is, the officers do not regard the execution of decrees a part of their regular duties, and the more so because the procedure connec-

ted therewith is not entered in the court returns. The Editor remarks on the inconvenience and loss which the people have to suffer in consequence of the petitions in question remaining in abeyance for a long time, and thinks the attention of the Supreme Government should be directed to the matter.

A communicated article in the same paper advocates the claims of Inspectors of Police to travelling allowance on the plea that, since the Inspector-General and Assistant Superintendent of Police, the Deputy Inspectors of the Educational Department, the Inspectors of the Postal Department, and Officers of the Customs, Canal, and other Departments enjoy the privilege, there is no reason why they should be deprived of it.

Another correspondent of the same paper, who signs himself as "A Bengalee," contrasts the management of the Municipalities of the North-Western Provinces with that of similar institutions in Bengal. His remarks are as follows:—

The Municipalities of the North-Western Provinces are far better managed than those of Bengal. There the Government instead of frittering away the money paid by the rate-payers in whimsical purposes, applies it to objects productive of good to the people; whereas in Bengal the greater part of the money thus collected is spent in maintaining a useless and cumbrous establishment, and in works of no utility. In the North-West the Municipal Committees are more sensible of the interests of the people. They have set up many schools maintained solely by them, and give aid to many charitable institutions such as dispensaries, hospitals, and libraries. In Bengal such aids are unheard of. If the object of Municipal institution is to teach the people self-government, there is no better means of doing it than by allowing them to act more independently. At present the Native members of Municipal Committees are much thwarted by the chairman. They generally second his opinions, simply because he is not only the head of the corporation, but holds magisterial powers,

and can do them harm if contradicted. It would have been better if Presidents of Municipal Committees were elected from amongst the people.

"To resume the subject. The steps taken by the Government of Sir William Muir to train up the Natives of the country to self-government are really very laudable. There cannot be a better method of instruction than to make them manage and maintain the useful instructions of the country by the funds placed at their disposal. When Sir William Muir is trying his best to promote the good of the country by liberally granting aid to institutions of public utility, and lessening the burden of taxation, Sir George Campbell is following the opposite course. Aids have been withdrawn from many schools owing to the deficiency of the funds, and new kinds of taxes have been introduced in the country. Assessors are seen now-a-days in the interior like so many blood-suckers assessing a tax on houses. It appears that no body will be allowed to live comfortably. All persons whatever—from the richest zemindars and wealthy merchants to the poorest cultivators of the soil and dealers of fried rice—will have to pay something to Government.

ALLYGURH GAZETTE, 29 Aug. 73

["The disaffection caused by the Road Cess in Bengal is so great that, had there been any means for migrating to some other country, all Bengal would have been evacuated in a day. The zemindars are dissatisfied because they are forced to pay an exorbitant tax for the land; the ryots weep, because they had all along been exempted from every kind of taxation on the sources of their livelihood. When everybody in Bengal weeps and cries at the injustice of Government, the inhabitants of the North-West are merry and joyous under the beneficent rule of Sir William Muir."

A third correspondent of the same paper makes remarks on the dealing of Government with the Natives of the country. The writer begins by quoting the following extract from the correspondence of the *Pioneer*, being the comment by a Euro-

pean writer upon the Memorial of the North-Western Provinces Civilians to the Supreme Government praying for promotion :—"If Civilians are withdrawn from the North-Western Provinces to aid promotion, an objection may be raised that they cannot be spared, and the Memorial does not say how this objection can be met. I say by adding to the existing number of Native Officials. Probably neither the Government of India nor the Secretary of State has noticed that, while the Civil Service is being choked with an increase of disappointed and underpaid assistants, the Native Staff employed on district work is no larger than it was 14 years ago. Official reports show that these Natives work satisfactorily, and are contented with pay which on the average is less than any Civilian's. They have, moreover, the same jurisdiction and work, both revenue and judicial, as the Civilian subordinates of the Magistrate and Collector, excepting the rarely exercised power of trying Europeans. These facts raise the question whether the conduct of Government have been fair either to the Civilians, the Natives, or the Exchequer."

That these are stern facts none will deny. While the number of Civilian Joints and Assistants has increased during the past years in many of the districts of the North-Western Provinces, that of Native Tehseeldars and Deputy Collectors is the same which it was 14 years ago, although both the responsibilities and the work connected with their office have much increased. Formerly Tehseeldars, as the word signifies, were mere Government revenue agents to the Collectors of districts; but this is no longer the case. Duties, such as the trial of revenue and criminal cases, which were before performed by European district officers only, have been superadded to the proper duties of their office, the consequence being that the post has become as responsible and over-worked as that of any Civilian under the Government. Any Englishman who has the least experience of the district work will confess that the duties of a Tehseeldar have now become so pressing and oner-

ous that he can with difficulty snatch a few hours for purposes of needful rest and refreshment, and all this without a farthing being added to the former pay of the post. He is now—to quote Sir William Muir's own words—"the ears, eyes, and hands of the Collector." Would it not, therefore, be well if a certain number of Civilians were withdrawn to other provinces, and the staff of Native officials were proportionately increased? The plan would be a great relief to the Exchequer, while it would remove the complaints of both the Civilians and the Natives. As to the scale of salary, no doubt poor Natives are contended with any pay Government is pleased to allow them. It is often determined, not by the value of the work done, or the market rate of intellectual labour, but by the *color* of the employee. A European is paid double and even treble of what Government allows to a Native for doing the same work. Is this even-handed justice?]

The *Akhbár-i-Anjuman-i-Hind*, of the 30th August, under the heading "Umritsur," states that the lanes of the city are being provided with a *pucka* pavement at the cost of the owners of the houses situated in them, and that the people are dissatisfied with this policy, inasmuch as expenses of this kind ought to be defrayed out of the municipal income, which amounts to over Rs. 1,00,000. In 1866 when the proposal for providing the lanes with a *pucka* flooring was started, it was ruled that it would be prepared at the public expense; but the contrary has now been done.

The *Agra Akhbár*, of the same date, has a communicated article on the often-noticed subject of cow-killing. It is observed that the slaughter of kine was entirely forbidden in India under the rule of the Hindeo Rajahs, but came into practice in the time of the Mussalman emperors, who were too much bigoted and opposed to the toleration policy, and were ever bent on the extermination of all nations who happened to differ from Islam, and of everything that was held sacred among them. The Emperor Akbar was, of course, an excep-

tion to these, and in his reign the practice was put stop to. On the extinction of the Mussalman sway, and the establishment of the English rule in the country, it was hoped that, as the latter were just, merciful, and uninfluenced by religious prejudices, the abuse would be abolished. Unfortunately this has not been done, and the practice still prevails.

After these preliminary remarks, the writer goes on to say that either the justice for which English Government is so famous is questionable, or the Government is not yet aware that cow-killing is strictly opposed to the Hindoo religion. Were it not so, it would never have tolerated the practice, which is the cause of the disaffection of by far the greatest portion of its Indian subjects, and is at variance with the Hindoo religion. As it is, Hindoos regard the killing of cows much the same as the killing of themselves, nay, according to their religion, to give away one's own life is preferable to seeing a cow killed or even hearing of it. Such being the case, it may be imagined how painful and heart-rending the continuance of the practice is to them, and whether the people think it justice or injustice when they see hundreds of the animals daily slaughtered. As subjects they bear with it *nolens volens*, and must submit to the fate Government may choose to inflict on them ; but, believing it to be just, they make no hesitation in representing their grievances to it, and hope that, if it is really just, it will lose no time in putting an effective stop to a practice which is so much opposed to the religion of its Hindoo subjects.

The writer proceeds to say that offences relating to *religion* are made punishable in the Indian Penal Code, and to express his surprise that so grave and important an offence as the one under notice should have been passed over unnoticed in it. Were Government to enquire individually from the whole body of its Hindoo subjects, who amount to several krores, it would find each and all of them dissatisfied with cow-killing and bitterly complaining of it ; and, consequently, it will derive no small

gain by abolishing the practice. All disaffection, of which it is the cause, will be removed, and the event will be an everlasting monument of the justice and equity of the English Government ; while it will make the Hindoo nation, and with it the Rajahs and Maharajahs, heartily devoted to it.

The writer concludes with the hope that the attention of Government will be invited to the above, and the prayer preferred will be granted.

The *Kavi Vachan Sudha*, of the 1st September, learns that in order to save his own garden from destruction, consequent on the proposal of the Benares Municipality to widen the road from the Maidagin Public Gardens to the Normal School on which it is situated, Rai Narayan Dass has suggested to the Municipality to pull down the temple lying in its front instead. The Editor blames the Rai for his intention to sacrifice the interests of religion to serve his private interests, and warns Government against it, remarking that it should consider the matter before entertaining the Rai's suggestion.

In connection with the above, the Editor also points out the need of widening the road leading from Godouliya to Meloopoora, which is the scene of several important fairs which take place at Benares,—such as Ram Leela, Shravank-Mela, Nav Ratri; and is also much frequented on account of the Maharajah of Vizianagram residing in a quarter of it; but is nevertheless so narrow that two conveyances cannot pass at the same time.

The *Benares Akhbár*, in commenting on the first point—viz., the inadvisability of demolishing the temple—bears out the views of its contemporary, by stating that when the Godouliya Road was constructed, a new stable was pulled down, and the road was made crooked, simply in order to save a temple from destruction.

The *Kavi Vachan Sudha*, of the same date, complains of the dirty state of the interior lanes of the city, which are

unfrequented by European Officers—such as Ranee Bhavanee-ki-Bramhpoorie, Kupasiya-ki-Bramhpoorie, the inner lanes of Bengalee Tola, and numerous others. The inhabitants suffer the drains of their houses to discharge their contents into the lanes, for which reason they remain choked up with mud.

In the next article the same paper calls upon the authorities to take the necessary measures against the various classes of mendicants who extort alms from the people by undergoing peculiar kinds of mortification, torturing birds, employing threats, and in other obstinate and importunate ways. A detail of such unlawful practices appeared in a late number of the *Lawrence Gazette*, and was noticed in the *Selections*.

In the third article the same paper invites attention to the filthy state of the urinary at the Dasha Shoomedh (Benares), and the fact of the conduits for draining off the filth of the city being sadly out of repair in several places, and especially in the Choukhumba Bazaar and at the Manikarnika.

A correspondent of the *Roznamcha*, of the 2nd September, states that many of the constables of the Lucknow District Police, No. 4, are great *budmashes*, and lead a most profligate career. Almost all of them carry on an intrigue with prostitutes living in Chand Gunj, Hussun Gunj, Mukarim Nugur, and other places, and commit thefts and highway robberies in order to get money to subserve their unlawful desires. Worse still, a profligate woman named Bhoolia lives near the Police Lines, who nominally keeps a kiln for frying grain, but in reality carries on the profession of a procureress. Prostitutes may be seen at her house at all times, with whom the constables indulge themselves in unlawful pleasures. If any passenger happens to pass that way at night, he is plundered by these *budmashes*.

The writer goes on to say that the constables are often absent from their places of duty, and that the orders prohibiting them from going out of the line after 9 P.M. are not duly

attended to. Some of the constables are also said to practise oppressions on the people by grazing their cattle in their fields, and in other ways. Among these the writer particularly mentions one Kalika.

The District Superintendent of Police at Lucknow is asked to see to all this.

The *Benares Akhbar*, of the 4th September, finds fault with Mr. Carmichael, Commissioner and Agent to Governor-General, Benares Division, for disallowing Native gentlemen who go to see him at his bungalow to enter his room with their shoes on. No notice has been fixed at the door informing visitors that they cannot have access to the officer wearing shoes, and the consequence is that Natives, who through ignorance call at his bungalow without putting off their shoes, have to go back on reaching the door. This is extremely insulting and offensive to the latter.

In illustration of the above, the Editor states that Bijay Raj Pundit, who might be called the Lord Bishop of Nepal, and who is leading a recluse life at Benares, recently called at the Commissioner's bungalow. He was told by the orderly in attendance to put off his shoes, to which he objected, on the plea that he had all along been admitted to the officer's interview wearing shoes, but all in vain. The consequence was that the Pundit had to return home disappointed. The Editor thinks it a great pity that a Native gentleman of Bijay Raj's rank and position—of whom the British Resident at Nepal says, in the certificate granted to the Pundit by him, that he is “a Native gentleman of high character, rank, and position in his own country, and a man held in high estimation by his sovereign and by all classes in Nepal,” and that he recommends him “to the kind consideration of all British Officers he may come in contact with”—should have been subjected to such disgrace and indignity at the hands of Mr. Carmichael, who, he remarks, seems to have forgot that Lord Lawrence,

late Governor-General, passed a resolution allowing Native gentlemen to wear English shoes in Court.

The Editor hopes the attention of Government will be invited to the above.

The *Khair Khwáh-i-Punjab*, of the 5th September, thinks that Government should lay down a rule requiring the Justices of the High Court, Commissioners, and Judges, while on tour, to test the abilities of Honorary Magistrates by seeing them decide cases in their presence, just as in case of other Government officials. By this plan Government will have a fair idea as to the fitness or unfitness of the gentlemen who hold that respectable post.

A correspondent of the *Punjabi Akhbár*, of the 6th September, invites the attention of the Municipal Committee of Pesha-wur to the need of repairing the drains of the city, which are said to have become uncovered in several places to the great inconvenience of the public. Recently a boy fell down in one of the drains at a short distance from Mohulla Fuseeh, and was seriously hurt.

The *Koh-i-Núr* of the same date, in its correspondence columns, draws attention to the following particulars :—

(a) Absence of lights in the third-class carriages of the Punjab Railway, which came to the writer's notice in his journey from Lahore to Umballa.

(b) The bad state of the serai and the neighbouring bazaars in the Umballa Cantonment. There are no comfortable lodgings for the accommodation of Native passengers. The same is the case at Lalro, which is in the dominions of the Maharajah of Puttiala, and is situated at a distance of ten miles from the Umballa Cantonment.

(c) Want of proper accommodation for passengers at Thanah Moobarakpore, nine miles from Lalro. The houses of the Thanah are in a very bad state, and the few shops which were built in the village at one time are in ruins, in consequence of which passengers are put to great inconvenience.

(d) The need of providing the Ghugur at the foot of the aforesaid village, and the river situated one mile down Kalika, with bridges, and of building a serai in Tehseel Chundee on the opposite side of the Ghugur, where a grand fair annually takes place.

(e) The bad state of the serais at Kalika and Kussowlee, and the inconvenience suffered by passengers in consequence.

The Deputy Commissioner of Umballa and the Maharajah of Puttiala are asked to take steps for removing the above complaints.

The *Akhbár-i-Anjuman-i-Hind*, of the same date, repeats the complaint noticed at some length in a late issue of the *Akhbár-i-Alam*, as to the sale in cities and towns of counterfeit lace, gold-thread, &c., and the different articles of dress prepared with them, as genuine; and calls upon Government to adopt measures for removing the abuse, which is so detrimental to the people at large, by nominating a *chowdhree* to superintend over the sellers and manufacturers of the things who should be held personally responsible for any kinds of frauds and unfair practices the latter may be guilty of, as was done in the time of the former sovereigns.

The *Sholai-Túr*, of the 8th September, states that the rules laid down by Government relating to dák gharries are grossly violated by their owners. Not only are weak horses yoked to the carriages, but the same horse is sometimes made to travel two stages continuously for want of a relay.

The above complaints have repeatedly come to the Editor's notice, and have recently been verified by a correspondent who had occasion to travel in a dák gharry from Banda to Futtehpore; and the Editor hopes the attention of Government will be invited to them, and steps taken by it for removing them.

POLITICAL (FOREIGN).

The *Márwár Gazette*, of the 25th August, publishes the proceedings of the grand meeting recently held by the Maharajah of Jodhpore at the Durbar School, in order to distribute

prizes and rewards to the pupils and the teachers of the school. The Maharajah first inspected the school building, and suggested its enlargement, and then examined the boys. After this the Superintendent of the School read out a report on the working of the school, in which after dwelling on the benefits of learning, he gave a brief history of the school showing how it was founded by the late Maharajah in A.D. 1869, at the instance of Colonel Keatinge, and a monthly grant of Rs. 500 was bestowed by His Highness for its support, and for the maintenance of a press belonging to it; how it had lately declined, and a large number of the pupils, and some of the teachers had quitted it; and how under the auspices of the reigning Maharajah and the efforts of the Superintendent the attendance at it has considerably increased, and is in a flourishing condition. The 2nd master of the school then read an ode in Oordoo in congratulation of the happy occasion and praise of the Maharajah, after which His Highness granted Rs. 500 to be distributed in prizes among the students and conferred *khilluts* and rewards on the Superintendent and the teachers.

The Editor gives credit to the Maharajah for his liberality, and the interest taken by him in the progress of the school.

The *Rohilkund Akhbár*, of the 27th August, learns from a correspondent at Nowgong (Bundelkhund), that a horseman of the 3rd Native Cavalry stationed there has been dismissed from service simply for having neglected to salute his European superior, and his past services of about ten or eleven years have thus been annihilated for so trifling a fault. The writer wonders that men of a civilized country such as England should be so fond of receiving respects as to remove from office a poor man who happens to neglect the ceremonial.

The Odeypore correspondent of the *Dabda-i-Sikandari*, of the 8th September, notices the following complaints relating to that state :—

(a) Some time ago Goorsahi Mul and Ghunsham Dass, Mahajuns of Muttra, had open a shop in Odeypore for carrying on pecuniary dealings connected with opium traffic. An agent of the mahajans recently despatched some opium from Jaood to Odeypore, which was plundered by robbers on the Mewar frontier. On this the Agent lodged a complaint in the Agency. Kunwur Punna Lall, Serishtedar of the Maharana's Court, on becoming aware of this, summoned the agent of the shop at Odeypore, and remonstrated with him against the course taken, alleging that it was improper in him as a subject of the State to bring up a suit against it before the Agency. The agent replied that, were the goods despatched by him to be plundered, he could forbear from preferring a complaint on the score of being a resident of Odeypore ; but that his master's agents in different cities could not do the same ; for if the goods despatched by them were to be stolen in this way, and they were to bear the loss in silence, their trade would soon be stopped. This reply highly offended the serishtedar, and he ordered the shop to be closed. This unjust proceeding has discouraged other mahajuns of foreign cities, who had opened shops in Odeypore to remove them.

(b) It has been proposed to increase the annual income from Customs by Rs. 75,000, and with this view the duty on articles of daily consumption has been increased beyond all proportion. Formerly the customs officer at Rampoora had suddenly raised the transit duty on cotton from Re. 1-4 per cart to Rs. 11, and now a fresh burden has been composed.

(c) Robberies are still frequent. Only recently two travellers were plundered near Mouzah Deyuk, five koss from the city.

(d) The sale of stamp paper has commenced. The mahajuns are dissatisfied with the innovation, and intend giving up money-lending altogether.

The following Vernacular newspapers have been examined in this report :—

No.	Name of Newspaper.	Language.	Locality.	When Published.	Date.	Date of Receipt.
1	<i>Asár-ul-Amsár (a new paper),</i>	... Oordoo,	Lucknow,	... Weekly,	July 1873.	10th Septr. 1873.
2	<i>Khair Khwáh-i-Oudh, ...</i>	... Ditto,	Ditto,	... Ditto,	August 3rd	10th
3	<i>Naiyir-i-Akbar,</i>	... Ditto,	Bijnour,	... Ditto,	"	2nd
4	<i>Asár-ul-Amsár,</i>	... Ditto,	Lucknow,	... Ditto,	"	10th
5	<i>Naiyir-i-Akbar,</i>	... Ditto,	Bijnour,	... Ditto,	"	9th
6	<i>Asár-ul-Amsár,</i>	... Ditto,	Lucknow,	... Ditto,	"	10th
7	<i>Strachey Gazette,</i>	... Ditto,	Moradabad,	... Ditto,	"	3rd
8	<i>Muhibb-i-Hind,</i>	... Ditto,	Meerut,	... Ditto,	"	1st
9	<i>Asár-ul-Amsár,</i>	... Ditto,	Lucknow,	... Ditto,	"	10th
10	<i>Roznáma,</i>	... Ditto,	Ditto,	... Daily,	"	21st
11	<i>Gwalior Gazette,</i>	... Oordoo and Hindoo,	Gwalior,	... Weekly,	"	23rd
12	<i>Sádiq-ul-Akhbár,</i>	... Oordoo,	Bhawulpore,	... Ditto,	"	24th
13	<i>Inglis Gazette,</i>	... Hindee,	Moradabad,	... Ditto,	"	1st
14	<i>Márvarí Gazette,</i>	... Oordoo and Hindoo,	Jodhpore,	... Ditto,	"	1st
15	<i>Roznáma,</i>	... Oordoo,	Lucknow,	... Daily,	"	25th
16	<i>Ditto,</i>	... Ditto,	Ditto,	... Ditto,	"	25th
17	<i>Maqṣúd-ul-Akhbár,</i>	... Ditto,	Gurgaon,	... Weekly,	"	3rd
18	<i>Strachey Gazette,</i>	... Ditto,	Moradabad,	... Ditto,	"	3rd
19	<i>Rohilkund Akhbár,</i>	... Ditto,	Lucknow,	... Bi-weekly,	"	4th
20	<i>Roznáma,</i>	... Ditto,	Meerut,	... Daily,	"	12th
21	<i>Akhbár-i-Alam,</i>	... Ditto,	Meerut,	... Weekly,	"	1st
22	<i>Muir Gazette,</i>	... Hindee,	Ditto,	... Ditto,	"	4th
23	<i>Benares Akhbár,</i>	... Oordoo,	Benares,	... Ditto,	"	1st
24	<i>Rifáh-i-Am,</i>	... Ditto,	Sealkote,	... Ditto,	"	1st
25	<i>Asár-ul-Ansar,</i>	... Oordoo and Dogrit,	Lucknow,	... Ditto,	"	1st
26	<i>Vidyá Vilás,</i>	... Oordoo,	Jummoo,	... Daily,	"	4th
27	<i>Roznáma,</i>	... Oordoo,	Lucknow,	... Daily,	"	8th

57	<i>Mangal Samāchār,</i>	"	Oordoo and Hindee,	Beswan,	5th
58	<i>Saiyid-ul-Akhbār,</i>	"	Oordoo.	Delhi,	5th
59	<i>Ordoo Akhbār,</i>	"	Ditto,	Ditto,	5th
60	<i>Patiala Akhbār,</i>	"	Ditto,	... Pattiada,	5th
61	<i>Mayo Memorial Gazette,</i>	"	Ditto,	Dehli,	5th
62	<i>Amir-ul-Akhbār,</i>	"	Ditto,	Lahore,	5th
63	<i>Almorah Akhbār,</i>	"	Oordoo and Hindee,	Almorah,	5th
64	<i>Anjuman Akhbār,</i>	"	Oordoo,	Shahjehanpore,	5th
65	<i>Najm-ul-Akhbār,</i>	"	Ditto,	Meerut,	6th
66	<i>Agra Akhbār,</i>	"	Ditto,	Agra,	6th
67	<i>Sadiq-ul-Akhbār,</i>	"	Ditto,	Bhawulpore,	6th
68	<i>Roznamchā,</i>	"	Ditto,	Lucknow,	6th
69	<i>Māruḍar Gazette,</i>	"	Oordoo and Hindee,	Jodhpore,	6th
70	<i>Inglis Gazette,</i>	"	Hindee,	Moradabad,	6th
71	<i>Khurshid-i-Jahānab,</i>	"	Oordoo,	Agra,	6th
72	<i>Kavī Vachun Sudhā,</i>	"	Ditto,	Benares,	6th
73	<i>Oudh Akhbār,</i>	"	Ditto,	Lucknow,	6th
74	<i>Nasim-i-Jaunpore,</i>	"	Ditto,	Jaunpore,	6th
75	<i>Mata-i-Nūr,</i>	"	Ditto,	Cawnpore,	6th
76	<i>Akyār-ul-Akhbār,</i>	"	Ditto,	Lucknow,	6th
77	<i>Strachey Gazette,</i>	"	Ditto,	Moradabad,	6th
78	<i>Roznamchā,</i>	"	Ditto,	Lucknow,	6th
79	<i>Maqsud-ul-Akhbār,</i>	"	Ditto,	Goorgaon,	6th
80	<i>Akhbār-i-Am,</i>	"	Ditto,	Lahore,	6th
81	<i>Rohilkund Akhbār,</i>	"	Ditto,	Moradabad,	6th
82	<i>Roznamchā,</i>	"	Ditto,	Lucknow,	6th
83	<i>Benares Akhbār,</i>	"	Hindee,	Benares,	6th
84	<i>Muir Gazette,</i>	"	Oordoo,	Meerut,	6th
85	<i>Asār-ul-Amsār,</i>	"	Ditto,	Lucknow,	6th
86	<i>Akhbār-i-Alam,</i>	"	Ditto,	Meerut,	6th
87	<i>Roznamchā,</i>	"	Ditto,	Lucknow,	6th
88	<i>Vidyā Vilās,</i>	"	Oordoo and Dogrit,	Jummoo,	6th
89	<i>Oudh Akhbār,</i>	"	Oordoo,	Lucknow,	6th
90	<i>Shams-ul-Akhbār,</i>	"	Ditto,	Ditto,	8th

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE OR RECEIPT.	
					1873.	1873.
91	<i>Khair Khwāh-i-Alam</i> , ...	Oordoo,	Delhi,	Tri-monthly, ...	Sept. 5th	8th
92	<i>Lawrence Gazette</i> , ...	Ditto,	Meerut,	Weekly, ...	5th	8th
93	<i>Allygurh Institute Gazette</i> ,	Oordoo and English,	Allygurh,	Ditto, ...	5th	8th
94	<i>Rifāh-i-Am</i> , ...	Oordoo,	Sealkote,	Ditto, ...	5th	9th
95	<i>Akhbār-i-Anjuman-i-Panjāb</i> , ...	Ditto,	Lahore,	Ditto, ...	5th	10th
96	<i>Rajputānā Social Science Congress Gazette</i> .	Ditto,	Jeypore,	Ditto, ...	5th	10th
97	<i>Lauh-i-Malhsuz</i> , ...	Ditto,	Moradabad,	Ditto, ...	5th	11th
98	<i>Roznamchā</i> , ...	Ditto,	Lucknow,	Daily, ...	5th	12th
99	<i>Mālwāh Akhbār</i> , ...	Marathi,	Indore,	Weekly, ...	5th	12th
100	<i>Nir-ul-Anwār</i> ,	Oordoo,	Cawnpore,	Ditto, ...	6th	8th
101	<i>Meerut Gazette</i> ,	Ditto,	Meerut,	Ditto, ...	6th	8th
102	<i>Oordoo Delhi Gazette</i> , ...	Ditto,	Agra,	Ditto, ...	6th	8th
103	<i>Akhbār-i-Anjuman-i-Hind</i> ,	Ditto,	Lucknow,	Ditto, ...	6th	9th
104	<i>Koh-i-Naw</i> , ...	Ditto,	Lahore,	Ditto, ...	6th	9th
105	<i>Rohilkund Akhbār</i> , ...	Ditto,	Moradabad,	Bi-weekly, ...	6th	10th
106	<i>Panjābi-Akhbār</i> , ...	Ditto,	Lahore,	Weekly, ...	6th	10th
107	<i>Majmā-ul-Bahrain</i> ,	Ditto,	Loodhiana,	Ditto, ...	7th	11th
108	<i>Akmal-ul-Akhbār</i> , ...	Ditto,	Delhi,	Ditto, ...	7th	11th
109	<i>Khair Khwāh-i-Qudhī</i> , ...	Ditto,	Lucknow,	Ditto, ...	7th	12th
110	<i>Nāsir-ul-Akhbār</i> , ...	Ditto,	Delhi,	Tri-monthly, ...	7th	12th
111	<i>Vritt Dhārā</i> ...	Marathi,	Dhar,	Weekly, ...	7th	13th
112	<i>Kārnamāh</i> , ...	Oordoo,	Lucknow,	Ditto, ...	8th	10th
113	<i>Shola-i-Tūr</i> , ...	Ditto,	Cawnpore,	Ditto, ...	8th	10th
114	<i>Tahzib-ul-Akhbāq</i> ,	Ditto,	Allygurh,	Not fixed, ...	8th	10th
115	<i>Dabdaba-i-Sikandari</i> , ...	Ditto,	Rampore,	Weekly, ...	8th	11th
116	<i>Khair-Khwāh-i-Panjāb</i> ,	Ditto,	Goojanwalla,	Ditto, ...	8th	11th
117	<i>Kavi Vachan Sudhā</i> , ...	Hindee,	Benares,	Bi-monthly, ...	8th	12th
118	<i>Jalva-i-Tūr</i> , ...	Oordoo,	Meerut,	Weekly, ...	8th	12th
119	<i>Pattiala Akhbār</i> , ...	Ditto,	Puttiala,	Ditto, ...	8th	12th

120	<i>Anjuman Akhbár,</i>	...	Ditto,	...	Shahjehanpore,	...	Ditto,	...	8th	12th
121	<i>Inglist Gazette,</i>	...	...	...	Moradabad,	...	Ditto,	...	"	13th
122	<i>Oordoo Akhbár,</i>	...	...	...	Dehli,	...	Ditto,	...	"	13th
123	<i>Oudh Akhbár,</i>	...	...	...	Oordoo,	...	Ditto,	...	"	10th
124	<i>Nasím-i-Jaunpore,</i>	...	...	...	Ditto,	...	Lucknow,	...	9th	10th
125	<i>Akhyar-ul-Akhbár,</i>	...	...	...	Ditto,	...	Jaunpore,	...	9th	11th
126	<i>Matla-i-Núr,</i>	...	...	...	Ditto,	...	Lucknow,	...	9th	12th
127	<i>Benares Akhbár,</i>	...	...	...	Ditto,	...	Cawnpore,	...	9th	12th
128	<i>Núr Afshán,</i>	...	...	...	Ditto,	...	Benares,	...	9th	12th
129	<i>Oudh Akhbár,</i>	...	...	...	Hindee,	...	Loodhiana,	...	11th	13th
					Oordoo,	...	Lucknow,	...	11th	13th
					Ditto,	...	Ditto,	...	12th	"

ALLAHABAD :
The 18th October, 1873. }

SOHAN LAL,
Offg. Govt. Reporter on the Vernacular Press of Upper India.

